

Two WMU leaders plan retirement in December

Two long-time workers with Mississippi Woman's Missionary Union, Waudine Storey and Ethel McKeithen, will retire at the end of December.

Miss Storey came to the staff of Woman's Missionary Union in 1959 from the position of minister of education at First Church, Natchez.

She served as Sunbeam Band Director from 1959 until 1970. When a new grading plan was initiated in Southern



Storey

McKeithen

Anti-abortion effort fails in U.S. Senate

WASHINGTON (BP)—Senate efforts to pass tough anti-abortion legislation came to an abrupt halt when a rider pushed by Sen. Jesse Helms (R-N.C.) was tabled shortly after Sen. Orrin G. Hatch (R-Utah) announced the withdrawal of his proposed constitutional amendment on abortion.

Those moves, along with a decision by Sen. Mark O. Hatfield (R-Ore.) not to bring his bill to the floor in the face of certain filibuster, dealt a triple defeat to anti-abortion forces who saw the conservative 97th Congress as their best chance in years of tightening restrictions on abortion. The Hatfield proposal would make current restrictions in federal funding of abortions permanent.

The Helms amendment, attached to a debt ceiling bill Congress must pass before Oct. 1 to keep the government functioning would have permanently barred federal agencies from performing abortions and banned the use of federal funds to pay for abortion except to save the life of the mother.

Despite efforts by President Reagan in support of the amendment, Helms fell 10 votes short in his third try to cut off a filibuster on the amendment. Then a motion to table the measure narrowly prevailed, 47-46.

Baptist churches in 1970, she was asked to serve as the director of both Mission Friends (for pre-school boys and girls) and Girls in Action (for girls in grades one through six).

Additional responsibilities which have been fulfilled by Miss Storey include working with National Baptist women and girls in camps, leadership training sessions, and worship services, as well as with Choctaw Indian women and girls.

Miss McKeithen, who came to the state WMU staff from Temple Church in Hattiesburg where she served as minister of education, began her work with Mississippi WMU in 1973. Coming to serve as the director of the Baptist Women organization in the state, she has worked with women aged thirty and above in churches and associations throughout Mississippi.

A charter member of the Mississippi Baptist Religious Education Association, Miss McKeithen has served in many capacities, including president of the organization.

Both women have been actively involved in committee meetings and planning meetings at the Southern Baptist Convention level, helping evaluate and plan the work of their respective age-level organizations. Both have led conferences of Ridgecrest and Gloria WMU weeks, as well as participating in conferences at Gulfshore and Garaywa.

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State Baptist convention to feature agency chiefs

The 1982 Mississippi Baptist Convention is set for Nov. 8-10 at Jackson's First Baptist Church. It begins at 1:20

Nov. 8, and concludes at 11:50 a.m., Nov. 10.

Headlining the convention will be

the chief executives of the Southern Baptist Convention's two missions agencies, the Foreign Mission Board

and Home Mission Board; and that of the Executive Committee.

Also, in business matters, messengers to the convention will consider a \$15,071,000 budget for 1983, and hear reports from all of the agencies that are a part of the Mississippi Baptist Convention. President James Yates is eligible for a second one year term as president.

Bible study leader for the convention will be Brian Harbour, pastor of First Church, Pensacola, Fla. Harbour is a former pastor of Colonial Heights Church in Jackson.

The three denominational executives speaking to the convention include Keith Parks of the FMB; William Tanner of the HMB; and Harold Bennett of the Executive Committee.

Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, will lead a state convention program during the Monday evening session, Nov. 8. A focus on that session will be Partnership Missions. Mississippi Baptists have missions partnerships with California, Paraguay, Uruguay, and Argentina.

James Yates, pastor of First Church, Yazoo City, will deliver the president's address Monday afternoon. And Jim Keith, pastor of First Church, Gulfport, will preach the convention sermon Tuesday evening.

Accompanists will be First Church, Jackson, staffers Becky Payne, organist, and Eva Hart, pianist. A number of song leaders and music specials are scheduled.

This is the second year for the convention to begin earlier in the day, and to drop a seventh session. The program concludes Wednesday morning to allow return to home churches that evening.

A number of testimonies from Baptist laypersons will be scattered throughout the convention at each session.



Bennett



Harbour



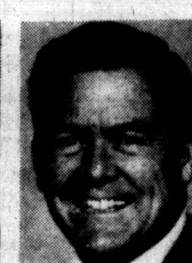
Parks



Tanner



Keith



Yates

Draper announces appointments, plans changes in resolution work

By Don McGregor

The job was easier before he was elected to it, Jimmy Draper, president of the Southern Baptist Convention, told members of the SBC Executive Committee and a standing room only crowd of visitors Monday night.

It was his first speech to Southern Baptist officialdom since his election at the New Orleans convention in June. The president of the convention historically addresses the opening session of the September meeting of the SBC Executive Committee. During his message he announced his appointments of committee chairmen.

The thrust of Draper's message was that Southern Baptists must admit that all is not well. He pledged to direct his efforts during his tenure to seeking

to move toward a solution. He said he would do nothing to get votes for possible re-election for a second term and didn't care if he were not re-elected.

"I will always be open," he said. "You may not like what I am doing, but you will always know what it is."

Then he quoted Eph. 4:42, which reads, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

As noted elsewhere in this issue, Draper announced that he could not accept a proposal put forth by an ad hoc group which called for a convention by-law change that would require the convention president to get nominees for his appointments from state executive secretaries, presidents, and executive board chairmen. According to the convention constitution, the president appoints members of several committees. They are the committee on committees, the resolu-

tions committee, the credentials committee, and the tellers. He also appoints the parliamentarian.

The proposal that he rejected would have taken away the discretionary power of the president, he said. Cooperation is the cornerstone of Southern Baptist procedure, he noted. He said his plan of procedure is essentially the same as was proposed, but he would not be pressured into it. He indicated that he had written to all executive secretaries and presidents and is considering their suggestions but would not be bound by them. He is also consulting with the vice-presidents, he said.

With that, he announced his appointments as committee chairmen. The chairman of the committee on committees for the Pittsburgh convention will be Ralph Smith, pastor of the University Church in Austin, Texas. The resolutions committee chairman will

(Continued on page 3)

Baptist Memorial leases in Arkansas

FORREST CITY, Ark.—A 112-bed acute care hospital in this Northeast Arkansas city has become a part of the Baptist Memorial Health Care System, Inc., after a vote by the St. Francis County Quorum Court to lease Forrest Memorial Hospital while Baptist Memorial builds a new hospital.

The agreement approved Tuesday night calls for the Memphis-based health care system to pay St. Francis County \$25,000 a month for approximately 30 months to lease the existing facility while the new hospital is planned and built, Bill Fleming, director of corporate services in the health care system, said.

Baptist Memorial would continue to lease the new hospital at \$25,000 a month for the length of time required to pay off the long-term construction debt, Fleming said. All lease payments are to be forwarded by the county into a fund to provide health care for its indigent patients, he added. The health care system would have the option to continue leasing the hospital after repayment of all debt.

Baptist Memorial Health Care Sys-

Women's Day of Prayer set for Oct. 31 among Baptists

By Marilyn Hopkins, consultant Mississippi Woman's Missionary Union

A special Women's Day of Prayer is set for Sunday, Oct. 31, 2:30-4 p.m. at Broadmoor Church, Jackson.

Prayer... communicating with God... thousands of Baptist women communicating with God over a 24-hour period! Baptist Women's World Day of Prayer 1982 brings Baptist women together in prayer. What do we want this prayer ministry to accomplish?

The prayer meeting is designed to

include as many Baptist women as possible who are interested in praying together. Mississippi Woman's Missionary Union is sponsoring the Baptist Women's World Day of Prayer and seeks to have fellowship with Baptist women from other churches and involving women from ethnic and black churches in the Jackson area.

A similar program is planned at First Church, Laurel, Nov. 1, 7 p.m. and area women are also invited to participate in this prayer meeting.

The Women's World Day of Prayer (Continued on page 3)

Want to grow a church? Someone is ready to help

By Tim Nicholas

A twice-retired Mississippian is using his expertise as in beginning new churches as the first new work specialist for Mississippi Baptists.

Fred Moseley, now only 65, retired as assistant executive director of the Home Mission Board, again retired from directing the School of Christian Training at New Orleans Seminary, may retire again someday.

But for now, he's just starting his new work in starting new work here in the state.

Moseley is "on call" to associations and churches to consult them in beginning new work, training church missions committees, and speaking to pastors' conferences. He works through the Mississippi Baptist Convention Board's Cooperative Missions department, where the department director, John McBride, serves as church extension consultant.

Moseley lives in Lucedale, where he was named pastor emeritus of First Church there last year.

Since his being named new work specialist earlier this year, he hasn't exactly been overworked by the job. Two associations have used his services in Probes, where a local team visits and considers area that could support new work. Pearl River and Gulf Coast associations have both participated in Probes this year. Moseley said that in the two associations, where fast growth is occurring, up to 30 areas were pinpointed top potential home Bible fellowships.

Most pastors, though, says Moseley, would say that in their community "we do not need new churches in our area." But Moseley can reach into his own experience in Lucedale to believe that.

In the late 40s, Moseley was visiting in homes only a mile from First Church when he met Claude Sheppard whom he invited to First Church.

After repeated visits Moseley finally asked him, "You're not coming are you?" "What if I said I'd come out here and start a service?" About 70 people showed up the first Sunday and a month later Sheppard deeded an acre of land, which, along with a school building moved to the land, became Northside Baptist Church. Sheppard is still a deacon there. "After we started meeting there, they started coming here (to FBC) on Sunday nights," says Moseley.

"There are a lot of people who will never come to First Baptist Church—good people—that for a lot of years we could have reached if we had a 'Second' Baptist Church," says Moseley.

Moseley last year worked for six months in a church starting project. He was coordinator for Project 55, an attempt to begin work in the 55 counties in Iowa where there was none. Linked with churches from Missouri, the project ended with 20 new works started and 8-10 other "possibilities."

Incidentally, at least one Mississippi team, led by M. C. Johnson, director of missions for Humphreys and Leflore associations, traveled to Carter Lake, Iowa. They found 78 families who were prospects. By the end of that summer,

they organized into a mission and are meeting now in a Catholic church.

"The best way to get work started is with a home Bible fellowship," says Moseley. "The people study the Bible together as they expand their outreach to others."

Moseley believes that the responsibility for new work is in missions committees in potentially sponsoring churches who "take the lead in contacting people in areas where new churches could grow to start home Bible fellowships."

Three missionaries with state ties appointed

Two single adults and a couple with Mississippi ties were among 21 people named missionaries of the Southern Baptist Foreign Mission Board in September.

They are John Purl, Jr., Joy Neal, and Kathy and Mike Chute.

Purl will work in Ghana where he will be a mission business manager. He is attending New Orleans Seminary.

Br... in Kosciusko, he is the son of the Milard Purls of McComb. The elder Purl is pastor of Hebron Church, Smithdale.

John Purl is a graduate of Copiah-Lincoln Junior College, and Mississippi State; he has worked as an office manager in McComb and as a senior accountant in Crosby.

Joy Neal will work in Transkei, in southern Africa, where she will be a Bible correspondence school director. Currently, she is administrative assistant to the FMB's director for Eastern and Southern Africa.

Born in Meridian, she is a graduate of Baylor and earned the master of religions education degree from Southwestern Seminary. Miss Neal served a two year stint as a missionary Journeyman in Zambia and Kenya.

Mike and Kathy Chute will go to Brazil where he will be a publications worker and media specialist and she will be a home and church worker. The Chutes are public relations consultants to Midwestern Seminary where he is attending. He is a former managing editor of Word and Way, Missouri Baptists' paper.

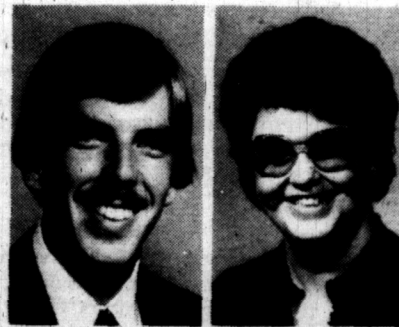
Kathy Chute was born in Brookhaven as Katherine Bengé. She is a

graduate of William Carey College and has directed communications for the Missouri Division of Community and Economic Development.

Mike Chute grew up and went to school in Missouri.

The Chutes have one child, Ryan Douglas, born in 1979.

All the missionary appointees will go to Pine Mountain, Ga., in January for a 12-week orientation before leaving for the mission fields.



Purl

Neal



The Chutes

Jackson volunteer gives women a chance to get on their feet

By Mark Kelly

TULSA, Okla.—Abandoned by her husband and working part-time for minimum wage, a young Tulsa woman faces the choice of paying rent or feeding her children. Once decided, to whom can she turn for refuge?

For many women, the answer has been the Tulsa Women's Shelter, a cooperative ministry of 99 Southern Baptist churches in the Tulsa Baptist Association.

Now in its third year of operation, the shelter offers sanctuary to a broad range of women in need: alcoholics, former prison inmates and jobseekers, newcomers to Tulsa with no money and no place to stay.

"You just can't pay deposits and advance rent for an apartment if you're working split-shifts at McDonalds, especially with children to care for," explains shelter staff member Rachel Milner. "We give a woman a chance to get on her feet."

Rachel Milner, 63, is the widow of the late Herman A. Milner, who was pastor of Jackson's Van Winkle Baptist Church for 33 years.

Milner and fellow staffers Norma Fitzgerald and Eleanor Bell voluntarily serve through Mission Service Corps, a Southern Baptist program which recruits self-supporting missionaries. Living at the shelter, they rotate office duties, screen and receive new residents, and make themselves available when the need for a friendly shoulder arises.

Situated on a street corner in a run-down neighborhood, the Tulsa Women's Shelter opens its doors to an average of 30 women a month, most of them in poor emotional, spiritual and physical condition.

"These women have their backs to the wall," says shelter director Sharyn Lott, a career missions appointee of the Southern Baptist Home Mission Board. "Prostitution is the only way many of them can see to survive."

Designed to equip women for survival, the shelter asks each woman to shoulder her share of the workload. Household chores and house rules comprise a portion of residents' responsibilities. Attendance at Bible studies and nearby church services are also required for those living at the shelter.

"We want these women to know that the Bible speaks to their needs," explains Lott. "It can give them a blueprint for living."

Lott values the support of Tulsa Baptists. Beyond canned goods and paper products, congregations provide volunteers, a much-needed shelter resource.

With the women's shelter's limited budget, volunteers make an especially important contribution. Volunteers

remodeled the shelter facility before it opened, and now lighten the load for shelter staff by taking on office work.

Mostly, Lott emphasizes the need for people to spend time at the center, developing caring relationships with the women there.

"The only love most of them have known is grasping and using," says Lott. "We're here to show them another kind."

(Kelly is Mission Service Corps writer/photographer, MSC Communications Team.)



Volunteers at Tulsa Women's Shelter work full-time to ensure women staying at the center receive adequate physical, emotional and spiritual care. Director Sharyn Lott (left) discusses the week's concerns with Mission Service Corps volunteers (left to right) Norma Fitzgerald, Mississippian Rachel Milner and Eleanor Bell. (MSC photo by Mark Kelly)

Draper rejects plan to "depoliticize" SBC presidency at ad hoc meeting

By Dan Martin
NASHVILLE, Tenn. (BP)—Southern Baptist Convention President James T. Draper Jr. has rejected a proposal to "depoliticize" the denominational presidency.

At a meeting in the SBC Building Sept. 16, Draper, pastor of First Baptist Church of Euless, Texas, declined to support a proposal which would have made substantive changes in the only real power an SBC president possesses: appointments to the powerful committee on committees and the resolutions committee.

The changes were proposed by a group of "moderates" led by Cecil Sherman, pastor of First Baptist Church of Asheville, N. C.; Bill Sherman, pastor of Woodmont Baptist Church of Nashville, and Ed Perry, pastor emeritus of Broadway Baptist Church of Louisville, Ky.

The appointive power of the presidency has been a point of controversy in the 13.8 million member denomination for the past several years, as one group has publicly stated its intention to control the election of the president, using his appointive powers to turn the convention to a more fundamentalist stance.

The president appoints a layperson and an ordained person from each of the 26 cooperating state conventions which qualify for representation as a committee on committees. That committee nominates two persons from each state to serve on a committee on

boards, which, in turn, nominates trustees for the 20 SBC agencies.

The moderates' proposal would require the SBC president to seek and obtain nominations from state convention leaders in appointing the members of the committee on committees and resolutions committee.

The state leaders—executive secretary, convention president and chairman of the executive board—would "nominate four names for each state's two positions on the committee on committees—two laypersons and two ordained persons—from which list the president . . . in consultation with the first and second vice presidents of the SBC, would choose one layman and one ordained person to be appointed to the two positions."

The proposal also would require the president to seek and accept "one name . . . from each state for a list of nominees to the committee on resolutions, from which list the president . . . would choose the required number of names for the resolutions committee."

Draper was asked to "voluntarily" follow the procedure in his appointments, and to support changes in the SBC Constitution and bylaws.

Bill Sherman told Baptist Press the plan would "serve as a healing agent to depoliticize the climate of our convention. Under the present scheme, the presidential position can be used as a power broker position."

In declining to support the plan, Draper said: "I think the group shares

with me a common goal: to bring back unity to the convention. But I do not support it (the plan) at this time. I do not see that changing the bylaws is the best way to do it (bring unity)."

He added he does not believe Southern Baptists would accept such a change, and said he had contacted a "variety of leaders" in the denomination, "none of whom could support this."

"The biggest reason," he added "is that I feel voluntary cooperation is the genius of Southern Baptists, a hallmark of Southern Baptists. It is good for the church, the association, the state convention, the SBC and the presidency."

Draper noted he has said he plans to consult with state convention leadership, his vice presidents and others, and added: "The only difference is I am choosing to do it rather than being required to do so by the bylaws."

Cecil Sherman said he is "disappointed and frustrated" by Draper's response, and said he believes "the stakes are enormous" if the convention is not depoliticized. He added the possibilities "include dissension, distrust and possibility division."

The North Carolina pastor said the meeting was "congenial and harmonious," but said the bottom line is that Draper, "in essence said 'no' and 'Trust Me.'"

"Well," Sherman said, "I have been there before. Two years ago I went to breakfast with Bailey Smith (im-

mediate past SBC president) and he said 'Trust Me.' I had a hard time believing it then, and my misgivings were generously confirmed."

Sherman characterized Smith's appointments to the two key committees at the 1982 annual convention as one-sided, representing only the fundamentalist/independent spectrum.

With his rejection of the plan, Draper faces the possibility he will be challenged if he seeks a second term as president at the 1983 annual meeting in Pittsburgh. Until recent years, an incumbent seeking a second term generally was unchallenged.

A group of 35 "Concerned Baptist Pastors" from 12 states met in Knoxville in early September to review the New Orleans convention and to discuss possibilities for the future. Informed sources say a challenge to Draper was among the agenda items, but any decision concerning the possibility was postponed until after the Sept. 16 meeting.

(Martin is BP news editor.)

"Every four hours in this country, a victim of child abuse dies. About 2,000 abused children die each year. At least 1,000,000 children are abused in some way. Child abuse cuts across all segments of society, and can be found in all kinds of communities—urban, suburban, and rural. It respects no lines of social class or level of education. Child abuse increases with each generation; most abused children become abusers themselves."

capsules

Blood sub works

BOSTON (EP)—The first important U.S. experiment with artificial blood concludes that the yellowish-white substance effectively carries oxygen through the body and "may mean the difference between survival and death." In their report, doctors described the effects of the man-made blood substitute on Jehovah's Witnesses who refused ordinary transfusions.

The milky substance, called Fluosol, was developed in Japan and is being used in the United States under guidelines established by the Food and Drug Administration. Fluosol is one of a group of substances known as perfluorochemicals that can carry oxygen, one of the main functions of blood in the human body.

Old South dominated

NASHVILLE, Tenn. (BP)—A total of 20,456 messengers from 46 states, Washington D. C., and Puerto Rico registered at the annual Southern Baptist Convention meeting in New Orleans in June but the numerical strength continued to reside in the states of the 'Old South.'

Figures show that six states provided more than half of the messengers in New Orleans. 10 states accounted for more than three-fourths of the number and more than 90 percent of the messengers came from only 14 states. Texas 2,633 messengers; Louisiana 1,676; Georgia 1,642; North Carolina 1,630; Alabama 1,586; and Mississippi 1,500 combined for 52.15 percent of the total number of messengers.

On the other hand Alaska, Delaware, Iowa, Minnesota, Montana, New Hampshire, Puerto Rico, Rhode Island, and Wisconsin were represented by fewer than 10 messengers while Idaho, Maine, North Dakota and Vermont did not have any voting representatives.

Federal tangling

GROVE CITY, Pa. (EP)—"This decision," said President Charles MacKenzie of Grove City College, "threatens the existence of every private institution in society and could change American society by opening the door for government to absorb all private (higher educational) institutions."

MacKenzie was reacting to the ruling of the United States Third Circuit Court of Appeals that Grove City College receives federal financial aid because some of its students receive such federal assistance in the form of Pell Grants or Guaranteed Student Loans (GSLs).

The college, a member of the Christian College Coalition, has maintained since 1977 that since it receives no institutional financial aid from the federal government, it is not obliged to sign a federal "assurance of compliance" form declaring it complies with Title IX strictures on sex discrimination—although it does not discriminate against women, and the government has acknowledged that.

Program hits 1,400

FORT WORTH, Texas—"Country Crossroads," the second most widely syndicated radio program in history, has been scheduled on its 1,400th radio station.

"Crossroads" is produced by the Southern Baptist Radio and Television Commission, also producer of the top syndicated program, "Powerline," which reached the 1,500-station plateau last year.

A weekly, 30-minute, country music and interview show, "Crossroads" is hosted by radio personality Bill Mack and country comedian Jerry Clower.

MSU BSU concert

Amy Grant, female gospel recording artist, will be performing in concert on Thursday, Oct. 14 in the Humphrey Coliseum in Starkville. The concert is sponsored by the Mississippi State University Baptist Student Union. It will begin at 7:30 p.m. Also appearing on the concert venue will be Ms. Grant's husband, Gary Chapman, and Michael W. Smith.

Hospital accredited

Corning Community Hospital, Corning, Ark., received accreditation from the Joint Commission on Accreditation of Hospitals.

The Arkansas affiliate in the Baptist Memorial Health Care System, Inc., received a three year accreditation on its first inspection.

School prayer rally

A "School Prayer Day" rally is scheduled for Sept. 25, at 3 p.m. on the mall near the west of the U.S. Capitol in Washington, D. C.

Purpose of the rally is to demonstrate support for the concept of voluntary prayer in public schools. A bell ringing ceremony will begin at 7:30 with similar ceremonies to be held simultaneously in other cities.

Adventist chosen

Melvin Adams is new executive director of Americans United for Separation of Church and State. He had been a member of the national organization for 28 years.

A Seventh-day Adventist, Adams replaces Gene Puckett who became editor of the North Carolina Baptist newspaper, the Biblical Recorder.

Housing Request Form Southern Baptist Convention June 14-16, 1983 — Pittsburgh, Pennsylvania

This form is similar to the one that has been used for the past three Southern Baptist Conventions. All individuals wishing to make hotel reservations for the Southern Baptist Convention must use this type of form. No phone reservations will be accepted by the Pittsburgh Housing Bureau.

All individuals wishing hotel reservations should use this form. One form

should be used for each room requested.

PART I—Accurately fill in the requested information. The confirmation will be mailed to the person whose name appears in Part I. Part II—From the accompanying list, select five hotels of your choice. Place the names of the hotels on the lines in Part II, in the order of your preference. You

must select five (5) hotels. Part III—Fill in all information requested for the room you wish to reserve. If you need more than one room, use a second sheet. Photo copies of the form may be used.

Detach the form and mail it to: SBC HOUSING; No. 4 Gateway Center; Pittsburgh, Pennsylvania 15222.

NOTE: HOUSING REQUESTS

POSTMARKED PRIOR TO OCTOBER 1, 1982, WILL BE PROCESSED AFTER THOSE POSTMARKED OCTOBER 1, 2, OR 3.

If you have need for further information, contact: HOUSING INFORMATION, SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tennessee 37219, phone (615) 244-2355.

MAIL TO

SBC Housing
#4 Gateway Center
Pittsburgh, PA 15222

SOUTHERN BAPTIST CONVENTION
JUNE 14-16, 1983—PITTSBURGH, PA

OFFICIAL HOUSING REQUEST FORM

• PLEASE READ CAREFULLY •

- PLEASE PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID COMPUTER PROCESSING.
- SHOULD MORE THAN ONE (1) ROOM BE NEEDED: SUPPLEMENTAL ROOMS LIST **MUST** BE ATTACHED USING SAME FORMAT AS IN PART III.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

PART I

INSTRUCTIONS: Complete requested data using abbreviations as necessary.

(NAME OF PERSON REQUESTING ROOMS)

If necessary, photo-copies of this form may be used to make additional reservations.

(FIRST NAME)										(LAST)									
(STREET ADDRESS OR P. O. BOX NUMBER)																			
(CITY)										(STATE)					(ZIP - U.S.A.)				
(Area Code)					(PHONE NUMBER)														

Must be received by
Housing Bureau no
later than May 16, 1983.

PART II

INSTRUCTIONS: Select FIVE Hotels Motels of your choice. No request will be processed without FIVE choices.

FIRST CHOICE	_____
SECOND CHOICE	_____
THIRD CHOICE	_____
FOURTH CHOICE	_____
FIFTH CHOICE	_____

PART III

- INSTRUCTIONS:
1. PRINT OR TYPE NAMES OF ALL PERSONS OCCUPYING EACH ROOM.
 2. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
 3. SUPPLEMENTAL LIST FOR ADDITIONAL ROOM **MUST** USE SAME FORMAT.
 4. PRINT OR TYPE LAST NAME FIRST.

Name of all persons occupying the room (print last name first)

1		3	
2		4	

Arrival Date _____

Departure Date _____

Arrival Time _____

Check type of room desired:

_____ Single (1 bd/1 pr)

_____ Triple (2 bd/3 pr)

_____ Double (1 bd/2 pr)

_____ Quad (2 bd/4 pr)

_____ Twin (2 bd/2 pr)

_____ Other (specify) _____

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying list. Make a photocopy of your order for your files. Housing Bureau processes reservations in order of date mailed. Confirmations will come direct from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Cancellations and other changes may be made by phoning the hotel in which you have a reservation.

NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION
DO NOT MAIL FORMS POSTMARKED BEFORE OCTOBER 1, 1982

SBC—Pittsburgh Hotel location and rates

Listed by areas are hotels, distance from Civic Arena, single rates, and double rates.

Downtown

Pittsburgh—Hyatt, 1 block, \$60, \$65; Pittsburgh—Hilton, 10 blocks, \$64-\$76, \$74-\$86; William Penn, 4 blocks, \$46-\$58, \$54-\$66; Sheraton—Station Square, 12 blocks, \$75, \$85; Duquesne University (dorm rooms), 6 blocks, \$15, \$12.50/Person.

Greentree

Parkway Center Inn, 4 miles, \$58, \$64; Redwood Motor Hotel, 4 miles, \$38, \$42; Marriott, 4 miles, \$68, \$74; Holiday Inn, 4 miles, \$65, \$71; Viking Motor Hotel, 4 miles, \$35, \$40; Sheraton—South, 11 miles \$38, \$45.

Oakland

University Inn, 3 miles \$49, \$59.

East

Holiday Inn—Monroeville, 15 miles, \$50, \$60; Marriott—Monroeville, 13

miles, \$60, \$70; Holiday House, 13 miles, \$45, \$49; Harley Hotel, 10 miles, \$48, \$58; Holiday Inn—Parkway, 8 miles, \$50, \$60; Quality Court, 8 miles \$32, \$36.

Airport

Holiday Inn—Sewickley, 10 miles, \$52, \$59; Holiday Inn—Airport, 15 miles, \$67, \$77; Hilton Inn, 12 miles, \$53, \$65; Howard Johnsons, 15 miles, \$50, \$56; Ramada Inn, 15 miles, \$50, \$55; Sheraton, 15 miles, \$45, \$55.

North

Holiday Inn—Warrendale, 16 miles, \$28, \$32; Ramada Inn, 14 miles, \$31, \$34; Sheraton, 12 miles, \$45, \$50.

NOTES:

1. The above prices do not include a 7 percent tax.
2. The William Penn is the Convention headquarters hotel, and the Hilton is headquarters for the WMU.

Medicare Supplement

Policy Form MC-78

Helps pay what Medicare doesn't pay
Benefits start from first day (Optional) — Guaranteed renewable
Pays in addition to Medicare or any insurance you may have

Benefits For:

Hospital entrance fees	Blood transfusions
Doctors fees	Ambulance
Private room expense	Nursing Home
Registered nurse	Extended stay

Also available

- Hospital surgical and major medical
- Guaranteed issue life — No health questions

For full information fill out coupon and mail to:

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Senate committee passes tuition tax credit bill

By Larry Chesser
WASHINGTON (BP)—After two days of intense negotiations and struggle, the Senate Finance Committee cleared a significantly modified version of President Reagan's Tuition Tax Credit Proposal for Senate floor action.

Finance chairman Robert J. Dole, Republican-Kansas, tenaciously held off efforts to attach amendments likely to doom the bill supported by what he termed a "fragile coalition." The final vote—delayed until Dole had enough votes to defeat one final amendment he opposed—was 11-7.

The measure now faces an uncertain future on the Senate floor, where an almost certain filibuster means supporters would have to muster 60 votes to allow enactment before Congress adjourns in early October for November elections. It is unclear whether the bill would be considered in a post-election lame duck session. President Reagan has called to deal with the appropriate bills.

The anti-discrimination provisions of the tax credit bill proved to be the thorniest issue for the committee to resolve. Those tasks in holding the fragile coalition together were to satisfy both those who insisted that the bill contains strong enforcement authority against schools that racially discriminate and those opposed to Internal Revenue Service oversight of private schools. After the committee accepted a series of administration-backed changes strengthening the bill's anti-discrimination language, it went even further in adopting on a 10-8 vote an amendment by Sen. Bill Bradley, Democrat of New Jersey, which would give IRS joint enforcement authority with the Justice Department—a move opposed by the administration.

Acknowledging that the bill could not be reported out with the Bradley amendment, Dole offered a substitute amendment which Bradley insisted

protected his concern that no tuition tax credits or tax exemptions would be allowed where schools practice racial discrimination.

The Dole substitute would delay the effective date of the bill until the attorney general certified to the secretary of the treasury that the Internal Revenue code—as interpreted by the Supreme Court or as amended by Congress—prohibits granting tax exempt status to private schools—"maintaining racially discriminatory policy or practice as to students."

On hold?
Since a private school must qualify for tax exempt status under the Internal Revenue code for parents of its students to be eligible for the proposed tuition tax credits, the effect of the Dole language would put the bill on hold—if passed—until the Supreme Court disposed of the pending Bob Jones University and Goldsboro Christian School case where the authority of IRS denial of tax exempt status to racially discriminatory private schools is at issue. Should the high court rule IRS is without authority to deny such tax exemption, the bill would then not take effect until Congress passed a law providing that authority.

In addition to the anti-discrimination changes, the committee lowered the maximum credit allowed under the bill and the maximum family income to qualify in order to reduce the cost of the program to the federal treasury.

The original bill would have allowed a maximum credit of \$100 in fiscal 1983, increasing to \$500 by 1984 and thereafter for half the tuition paid by parents of children attending private schools. The committee reduced the maximum credit to \$300 when the bill is fully phased in.

Under the Reagan proposal families with incomes of \$50,000 and below would have qualified for the full allowable credit with partial credit allowed for families with incomes of up to

\$75,000. The committee slashed the qualifying figure to \$40,000 with a phase out at \$50,000.

The committee also went against the administration in offering an amendment to make tax credits refundable to low income parents whose tax liabilities are less than the credits involved. This change was reported out as a committee amendment to be offered on the floor.

Senator John H. Chafee, Republican of Rhode Island, offered an amendment declaring that no tax credits go to parents of students unless the school involved was accredited. The committee approved a modification suggested by Dole that the eligible institution satisfy the compulsory attendance requirement of the state of which the student resides.

Another Chafee amendment—barring discrimination based on handicap—was approved with the committee understanding that a private school's lack of facilities to handle handicapped person's special needs would not constitute discrimination.

Changes rejected
An effort by Senator Harry F. Byrd, independent from Virginia, to bar discrimination based on sex was rejected as was an amendment by Senator John C. Danforth, Republican of Missouri, to delay the effective date of the bill until Congress had either cut spending or raised revenues to cover the cost of the program.

A treasury department spokesman estimated that the program would cost \$229 million dollars in 1984, \$491 million in 1985, and \$703 million in 1986. These figures were slightly higher if refundability is added.

Both Chafee and Senator George J. Mitchell, Democrat of Maine, expressed strong skepticism at the estimates, charging that the actual cost will run much higher.

(Chesser writes for the Baptist Joint Committee.)



MC honors Swor

Chester Swor, in the "MC" cap, was honored recently by Mississippi College in celebration of his 75th birthday. Though the birthday was somewhat earlier, it was the first opportunity to have Swor on the campus. Speakers included State Senator Wayne Burkes; Clinton Mayor Walter Howell; First Church, Clinton, Pastor Bill Baker; Alumni President Harold Kitchings; Student Body Association President Jim Turcotte; Charles Martin, academic vice-president of the college; and Bradley Pope, Baptist Student Union director. Swor graduated from Mississippi College and later returned there as dean of men and assistant professor of English. Since 1939 he has been giving full time to lecturing all over the nation, mostly on college campuses. Swor was given the cap by Mississippi College Coach John Williams, Martin is seated center, and Pope is at right.

Immanuel, Cleveland, honors pastor on 25th

Immanuel Church, Cleveland, honored its pastor, James Hurt, Sept. 12 on the occasion of his 25th anniversary with the church.

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, was the speaker for the morning worship service on anniversary Sunday.

At the conclusion of the worship period the church presented Mr. and Mrs. Hurt a check in appreciation for their service through the 25 years.

During the afternoon there was an open house at the Hurt home with all church members invited along with others who were selected, and the open house was culminated with a reception.

For the evening service the minister of music, David Caudill, presented a sacred song recital.

Immanuel is only the second pastorate that Hurt has served, and he is only the second pastor that the church has had. The church is 27 years old. Hurt had been pastor at Highland Church, Laurel, for seven years when he accepted the call to become the Immanuel pastor.

During the past 25 years at Im-

manuel Church there have been 359 additions by baptism and 1,396 other additions. Total contributions for the church have amounted to \$2,343,506, with \$466,558 of that amount going to missions causes.

All four of the Hurt sons grew up in the church. Al, the oldest, now is president of his own firm in Jackson. Richard, the second, is assistant dean of the law school at Mississippi College. Pete, the next oldest, is linebacker coach at Southeast Missouri State University. And Bill, the youngest, is a senior at Mississippi College. He recently surrendered to the ministry and on Aug. 22 was licensed by Immanuel Church.

Draper announces appointments, plans changes in resolution work

(Continued from page 1)
be Tal Bonham, executive secretary for Ohio. The credentials committee chairman will be Jerry Mitchell of Arkansas, and chairman of the letters will be James Landes, who will retire Dec. 31 as executive secretary in Texas.

Two parliamentarians were announced. They will be James Sample, pastor of First Church, Paris, Texas, and Jack Johnson, executive secretary in Arizona.

The constitution calls for three members of the resolutions committee being members of the SBC Executive Committee. For these posts Draper appointed LeRay Fowler, pastor of West University Church, Houston, Texas; Thurmond George, a California pastor; and Lois W. Wenger, secretary of the Executive Committee who lives in Orlando, Fla.

Draper said he would be able to announce the remainder of his appointments by Jan. 1. He said he is calling each one personally and is also checking with directors of missions and executive secretaries before announcing appointments.

He said he has asked Charles Stanley, pastor of First Church, Atlanta, Ga., and chairman of the committee on boards for this year, to release the nominees of his committee 60 days before the convention next June in Pittsburgh.

Draper noted that the resolutions process has been a problem with Southern Baptists. Because they are nonbinding, he said, resolutions can be a source of irritation. He announced new procedures for the Pittsburgh convention. The committee, he said, will be asked to meet prior to the convention because the work cannot be done in 48 hours. As it meets, the committee will be given all of the resolutions adopted by the convention in the last 10 years to study, and all agency heads will be invited to meet with the committee to provide input. He will ask for resolutions to be presented 30 days ahead of the convention, and they will be logged. They will be considered on a first come basis, and the convention may not have time to deal with all of them. During the convention a table will be provided near the platform where resolutions will be turned in, and the subject will be read by an officer of the convention. The author of the resolution will not appear before the convention, but he will have recourse later if he feels the committee did not deal fairly with his resolution.

Draper said that across the convention he is seeing a hope for unity and a determination to support missions endeavors. Laymen are sick of controversy, he declared. Two groups are excluding each other, he said, but it is because both love the convention and have a sense of conviction.

He asked what is the historic Baptist position. He declared that he wouldn't insist that others use his language and asked that they not insist that he use theirs. "I see a lot of bad attitude," he said, "and it is not scriptural." He said the solution is found in Matt. 18:15, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."

"What do Southern Baptists need to talk about?" he asked. "It doesn't matter just so they talk."

He said he sees a concern and growing spirit of evangelism, and "somehow there needs to be a sense that we're together—that we're not hostile in spite of our different concepts of ministry."

"We need to remember who God is. It doesn't mean anything if we say we believe the Bible if Jesus isn't Lord in our life."

"The mission of the denomination," he said, is to make way for Christ—prepare the way so that the Lord can come—make it easy for people to come to Christ."

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Mee and Rose will lead media library workshop



Mee Rose

Keith Mee and James Rose of the Church Media Library department of the Baptist Sunday School Board, Nashville, Tenn., will lead conferences at the Mississippi Church Media Library Workshop to be held at First Baptist Church, Hattiesburg, Oct. 22-23.

Mee will lead a conference entitled *Media on the Move*. He is supervisor, program and field service section of the Church Media Library department. He is a native of Oregon, and attended the University of California and the University of Kentucky. He is author of two books, *The Learning Team: The Learner, The Leader, and the Library* and *How to Use Audiovisuals*.

Rose will lead a conference for beginning librarians. He is a consultant with the Church Media Library department. Before moving to Nashville,

he was pastor of Stanton Baptist Church in Kentucky. He is a native of Kentucky and a graduate of the University of Kentucky, and he attended Southern Seminary.

The workshop is for all workers in Church Media libraries. It will begin at noon on Friday, Oct. 22, and conclude at noon on Saturday, Oct. 23. The librarians banquet will be held at First Baptist Church, Hattiesburg at 6 p.m. on Friday. Mrs. Phyllis Prokop, a writer from Houston, Tex., will be the banquet speaker. Mrs. Margaret Perkins of Columbus is the president of the Mississippi Baptist Media Library Organization.

Off the record

Billy watched his new baby sister in the crib as she screamed and kicked. He finally asked, "Where did she come from?" "Heaven," was the reply. "No wonder they let her go," Billy responded.

Two Cub Scouts whose younger brother had fallen into a shallow pond rushed home to Mother with tears in their eyes. "We're trying to give him artificial respiration," one of them sobbed. "But he keeps getting up and walking away."

Women's prayer day set for October 31

(Continued from page 1)
is designed for fellowship and prayer with other Baptist women offering a place to meet friends who have the same interests and goals.

The theme for this year's meeting will be "Faith Growing More and More." The program will feature meditation, music and information about what women are doing in specific countries.

An offering will be taken at this prayer meeting which will aid countries where people suffer from hunger, sickness, homelessness, and disasters.

Memorial

(Continued from page 1)
or leased in Ripley, Covington and Union City, Tenn.; Hardy and Corning, Ark.; and Booneville, Miss.; as well as the three-unit Baptist Memorial Hospital and Trezevant Manor-Allen Morgan Nursing Center, both in Memphis.

And this I say, lest any man should beguile you with enticing words (Colossians 2:4). When someone continuously flatters you, beware, for too much flattery isn't sincere and can weave a net around you that is hard to resist and break off. Sincere compliments are a joy to the heart and we should look for good in folks and help them to be aware of these traits. It lifts the spirit.—Lena Scott Price

Pastor's Retreat is Oct. 5-6

The Mississippi Baptist Pastors' Retreat is Oct. 4-5 at Clinton's Camp Garaywa. Purpose of the retreat includes fellowship, inspiration, training, and skill development.

Leon Emery, director of the Mississippi Baptist Convention Board's Church Administration-Pastoral Ministries department, which sponsors the retreat, reports that space is still available. Write Emery at Box 530, Jackson, Miss., 39205. Cost is \$15 for food, housing, and insurance.

*It begins at 9:30 a.m., Oct. 5, and ends at 4 p.m., the next day.

East Moss Point pastorium burns

The pastorium of East Moss Point Church burned Sept. 16. A. J. Pace is pastor. It was reported that the kitchen, dining room, and living room were destroyed by the fire which started from grease splattering in the kitchen.

Most of the pastor's and his wife's clothes were burned. Another loss included research materials for a doctor of ministry program Pace was participating in with Luther Rice Seminary.

The Paces have four children, two boys at Mississippi College, a daughter in high school, and a married daughter visiting the Paces at the time of the fire.

No one was injured.

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By John R. Bisagno

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Nothing in recent times has shaken the church as has Neo-Pentecostalism—the modern Charismatic Movement. An executive told me recently that fully half of our churches on the Home Mission Field have been devastated by its impact. No ministry and no church has failed to feel its effect. As Baptists, we welcome any genuine movement of the Holy Spirit. But where are we to stand on this issue—what are we to believe—how are we to answer it?

I have interviewed Charismatic leaders and analyzed their teachings in preparation for writing this new book. I frankly feel my Charismatic brethren are in error at basically every point of their theology. There is no need for you and I as Baptists to be intimidated by the Charismatics. You can and must know what you believe and how to answer them.

This book will bless your life and may save your church. I urge you to obtain several copies and sell or give them to your friends and fellow church members. Every preacher, deacon, teacher, and believer across the Convention and the world should read it.

The book will not be sold in bookstores and is obtainable only by mail. The cost is \$5 per book and includes handling and postage. Please specify the desired number and obtain yours by sending cash, check, or money order to: John R. Bisagno, First Baptist Church, P. O. Box 55158, Houston, Texas 77255.

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Editorials . . .

Funding the Great Commission

The term, Cooperative Program, is a fitting designation for Southern Baptists to use; for cooperation is at the heart of everything that goes on in Southern Baptist life.

There are no directives among Southern Baptists. Whatever is done is carried out voluntarily; and when those voluntary efforts are carried out in cooperation with other Southern Baptists, a great deal is accomplished.

October is Cooperative Program month among Southern Baptists. While cooperation among Southern Baptists is a much broader concept than financial considerations, the Cooperative Program is generally considered to be a means of financing the comprehensive missions endeavors of the denomination.

What can be said about the Cooperative Program that has not been said already? Nothing at all, but what has been said before needs to be said again and again. Simply stated, the Cooperative Program is the reason that Southern Baptists can have missionaries in 95 foreign nations and at the same time provide a witness through missionaries throughout the United States and its territories.

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These are familiar words that have been drilled into our heads from our youth. This is the marching order of the Christian church. From these words comes the basis for the Cooperative Program. The Cooperative Program is our means of going, teaching, and baptizing. It is quite evident that as we have gone and taught and baptized through the utilization of the Cooperative Program the Lord has been with us.

The Cooperative Program is only a vehicle, but what an amazing function it performs. Through this concept, every child who gives a nickel (or maybe it's a quarter now) through his Sunday School class is helping to send missionaries around the world. All of the quarters added together, along with the many thousands of larger contributions that are added, make a big pile of money to be used in the cause of missions. From Mississippi Baptists churches alone this year will come more than \$13 million. More than one-third of this (34 percent) will be passed on for Southern Baptist causes. Almost one-half of the Southern Baptist portion will go to the Foreign Mission Board, and a sizeable portion will go to the Home Mission Board. Of the part that stays in Mississippi, a great deal

is used in missions work within our state. Because of the concept of cooperation through independence, Southern Baptists have grown to be an extremely large denomination. The larger we become, the more difficult it is to maintain our interest in our missions program and to remember how the vehicle operates that makes it all possible. October is Cooperative Program month, but that is only an emphasis. The Cooperative Program is a Sunday by Sunday concept. Let us not forget it nor neglect it. We must continue to remember, the Cooperative Program is missions. It is the Lord's Great Commission in action. Until there is something better established for the same purpose, and that seems hardly likely, we hardly have any choice but to make ourselves a part of the Great Commission by involving ourselves in the Cooperative Program.

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Tax credit and prayers

The issues of tuition tax credits and prayer in public schools is still very much alive in Congress at this time. At the time of this writing a tuition tax credit bill had passed the Senate Finance Committee, and prayer in public schools proposals were coming from two directions.

As of last Friday a filibuster was underway in the Senate to seek to avoid a vote on a school prayer measure being supported by Sen. Jesse Helms, R-N.C. Also President Reagan was pushing his own prayer amendment in the Congress.

Helms' measure, being referred to as a court-stripping amendment, is tied to a debt ceiling bill as an amendment. It would take 60 Senate votes to cut off the filibuster and clear the way for action on the debt ceiling bill, but the prayer amendment to the bill is potentially dangerous. It would restrict the Supreme Court from having jurisdiction over lower courts and

state legislatures that had cleared the way for prayers in public schools. The danger is that if those courts or legislatures had paved the way for those prayers to be drafted by the school board or for such prayers being compulsory, the Supreme Court could not rule on the constitutionality of the practice. The school board would be free to dictate prayers and prayer times as it would see fit.

The President's measure sounds a little less ominous, because it simply seeks to establish that there would be nothing in the Constitution that would prohibit voluntary prayer in the public school. It also seeks to establish the fact that there would be no effort made to force students to pray. There should be no problem if that is all there is to it. Behind the scenes statements, however, point out that he the President wants to revert back to the conditions before 1962, when the Supreme Court made its ruling that there could be no state-written or state-sponsored

prayer in the public school. The Court did not declare that students could not pray in school, therefore there would seem to be little cause for such an amendment being needed.

Some lower court rulings and even a Supreme Court ruling have thrown confusion into the situation; and unless it can be straightened out without an amendment, some kind of an amendment might be necessary. By all means, however, we must stay away from conditions that would allow school boards or school officials to write the prayers that are to be used or to do anything that would keep any public school prayer experience from being completely voluntary.

Tuition tax credits is another issue altogether, and it is discussed in a story on Page 3 of this issue. This is a condition whereby money that is due in public taxes and would otherwise be paid as such instead is diverted into the coffers of private schools, including religious schools. In view of the

fact that there would result a tax loss of substantial proportions, it would be taking money from people of all denominations and no denomination and channeling it into some single denomination's treasury for use by its schools.

Many of the measures that are being discussed in Congress right now sound good on the surface, but a little bit of digging reveals conditions hidden beneath the surface that could rise up to haunt us.

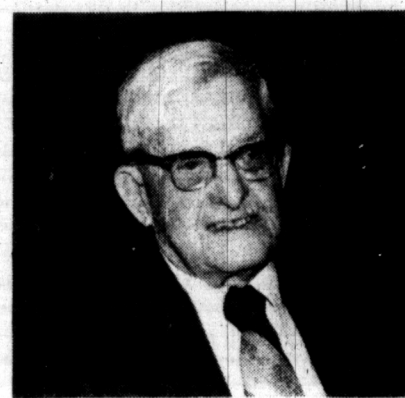
May it be said again, and again, and again: this publication has no quarrel whatsoever with public school children being allowed to pray whenever they want to and however they want to. We do strenuously object to teachers or other school officials seeking to tell them when they must pray, how they must go about it, and what they must pray for.

Somehow we must seek to keep voluntary prayer voluntary and meaningful.

Faces And Places

By Anne Washburn McWilliams

A walking history book



Olander

Yesterday was C. J. Olander's 88th birthday. Next Sunday he will preach at Providence (Yazoo), his first pastorate 67 years ago. The church calls its homecoming Sunday Joe Olander Day, but he says, "I call it the Lord's day."

September is Baptist Foundation Month. C. J. Olander started the ball rolling in 1941 that wound up with the establishment of the Mississippi Baptist Foundation.

"For Moses and me," he said, "life began at 80. He lived 40 more." By the look of him, Olander might live as long as Moses. His vision, hearing, voice are strong, his tall robust frame unbent. That "stubborn Swede," as he calls himself, has a memory like an elephant (if elephants know all I've heard they do.) From the 1890s to the present, he can rattle off dates and sums of money and names down to the hour and penny and middle initial. That man is a walking history book. His hair is white, but his blue eyes don't miss anything. Honestly. It would take a book to do him justice. I decided while eating lunch with him and his daughter, Mrs. Earl Dacus, and her son, at Penner's Restaurant near Canton. (He lives in Meridian with his son, Carl John.)

Back to the Foundation. During the Great Depression," he said, "Mississippi Baptist institutions of higher learning had the problems others had, across the land. Their endowment assets suffered losses." Olander, pastor, felt concern and decided in 1941 to take action. He sat down at a little table used by the Sunday School secretary at the Baptist church in Morgan City and wrote an article, suggesting that a Mississippi Baptist Foundation be set up, and defining its purpose. He sent copies to the college presidents, to Norman Cox, Convention president and pastor of First, Meridian; and to P. I. Lipsey, Baptist Record editor. Lipsey printed it in the Record. (A copy of the article and the table from Morgan City are on display in the Baptist Foundation office.) Olander presented the suggestion to the convention that fall and a study committee (including him) was appointed. Two years later the Foundation was formed.

He must be a knowledgeable financier, as well as preacher, businessman, chaplain, and cattle-

man, for he told me he has invested a substantial amount in the Foundation himself, and added, "There's plenty more where that came from." (For one thing, he explained, some land he bought once in Madison County later sold for around six times its purchase price.)

Way back, he served on the Board of the "Baptist Orphanage." And it was he who championed the cause of a retirement plan for ministers in this state, while he was chairman of the Aged Ministers Relief Committee (1933-49). He recalls, "Mississippi Baptists provided so little in the early 30s for needy veterans of the cross and their widows—benefits \$2 to \$5 a month—it was a disgrace, even during depression times."

After J. W. Mayfield's death in 1938, Olander filled his unexpired term as Mississippi member of the SBC (Relief and) Annuity Board. That board only dispensed information then, and handled no funds, but he saw other states set up retirement plans and began campaigning for one here. Again he wrote an article for the Record; it was widely reprinted. Using his own pocket money, he visited 41 associations to talk about this need.

He encountered considerable opposition, as some felt that preachers should operate on the faith that the Lord would provide for them without such a fund. He remembers names of many of his opponents, (for this cause and others) but I'll resist temptation to list them. At the convention in 1939 at Calvary, Jackson, he and Chief Justice Sydney Smith proposed a Mississippi Ministers Retirement Plan. It was voted in and began operation July 1, 1940. Olander's certificate was No. 1, and two of his pastorate, Morgan City and Tchula, were the first churches to enter.

In 1934, while Olander was chairman of the Baptist Record Advisory Committee, that committee suggested, among other things, that the paper "go back to 16 pages, instead of the eight small pages" and that the paper "employ an associate to procure subscriptions and advertising, and aid in the financial improvement of the Baptist Record." (Subscription price then was \$1 if 50% of families in the churches subscribed, or \$1.50 for individual subscriptions.) The committee reported to a Convention Board meeting. A. L. Goodrich arose, remembers Olander, and asked, "Where is the money to do this coming from?" but no one else spoke, and the report was approved. Goodrich himself became the BR promotion man Jan. 1, 1935, when subscriptions stood at 4,001. From that time circulation swung upward.

Next week I'll tell you more about this astonishing Chicago-born man of Swedish descent—about his background and his family life, his American Legion activities, and his pastorate. (He's the first preacher I've ever met who once was pastor of 11 churches at one time!)

(Continued next week)

Guest opinion . . .

A Baptist editor's responsibility

When all the records are tabulated at the end of time it will probably be revealed that no single agency has influenced the thinking of Baptists quite so much as the denominational papers. Since this is true it is frightening to think of the responsibility that rests on those who determine their contents. No sane person would seek to burden himself with the obligations involved in the task; but if papers are to be edited, someone has to dedicate himself to the work and do the best he can to do it as it ought to be done.

No man in his own strength is capable of editing a Christian magazine, and no man is wise enough to make the right decision every time; but, like other Christians, the editors have access to the promise of divine direction in their work. If they can recognize that direction when it is sent and if they really seek to do what they feel God would have them do, then they, too, can lie down at night with a conviction that they serve the Lord effectively.

When the Baptist editor defends a principle which he knows to be right,

he probably derives as much satisfaction from it as does the pastor who knows he has preached the truth from the pulpit. When he sees an error and condemns it, he probably feels no more guilty of having done wrong than does the preacher who has delivered a message on judgment or hell. Some times need to be said, and there are times when they can be said more effectively by the editor of a Christian publication than by any other person on earth. If he chooses to ignore a wrong in the churches or the denomination then he is not true to himself and his assignment. If he elects to discuss the wrong, those responsible for the wrong won't be happy.

Making people happy is not the primary objective of responsible publications. If it were so every page would be covered with pictures and names, for most persons have a peculiar pride in their own. The purpose of a paper is to find out what is going on, report it, probe it, analyze it, and interpret it to the readers without bias or prejudice. To do that is no little task for the secular or the religious paper, but

with the latter there is the dual responsibility of dealing with issues and with the destiny of souls.

No Baptist editor is beyond criticism, nor should he seek to be. Should he ever claim that status he ought to quit his post, for at no time are all church members agreed on any issue. The approbation of some persons should be regarded as a rebuke, and the condemnation of some might well be regarded as a compliment.

During the last 10 years we have become fairly well acquainted with the Southern Baptist editors, and it is evident to us that as a group they are Christian gentlemen dedicated to their work. They are sound in the faith, and they are solid in their convictions. They are men of ability and men of courage. Not one of them would think of himself as the best qualified man to edit his paper, but so long as the responsibility is imposed on him, each of them will likely be found doing what he believes to be right 365 days out of each year.

The foregoing editorial was written by E. S. James, editor of the Baptist

Standard in Texas, in 1964. He was my mentor and my friend. To a certain extent, he was my role model. I was associate editor of the Baptist Standard at that time. We publish guest editorials from time to time, so this one seemed to be a likely possibility. Besides, it is easier to let him make these statements than for me to, for I wouldn't have the nerve.

On the retirement of P. I. Lipsey as editor of the Baptist Record at the end of 1941, the new editor, A. L. Goodrich, wrote: "After 30 years as editor of the Baptist Record Dr. Plautus Iberus Lipsey has turned over the exacting, arduous, and comprehensive duties as editor of the Baptist Record to other hands. Though still stronger than many 20 years his junior, he felt his life would be prolonged by ridding himself of the worries of an editor."

Readers may take the statements of both editors with a grain of salt or however else they would like to take them. After all, who knows but that it was the "worries of an editor" that kept Dr. Lipsey young. Anyway, I found all of this interesting.—DTM

Book Reviews

THE TREASURY OF CHRISTIAN POETRY compiled by Lorraine Eitel, with Jeannine Bohmeyer, Lynn M. Fauth, Gerald W. Healy, Daniel Taylor, and Christian Weitz (Fleming H. Revell, \$12.95, 189 pp.) This handsome anthology is a collection of great poetry and at the same time is a collection of poetry that is Christian in

content. The 300 selections contained in it were written by such authors as Elizabeth Barrett Browning, William Wordsworth, C. S. Lewis, Robert Browning, John Donne, Robert Frost, John Milton, W. H. Auden, Alfred Tennyson, and William Butler Yeats. It is indexed by title and author. The selections are arranged underneath eight categories, according to subject. This is a convenient source book for writers, speakers, and teachers, as well as a book that will furnish the reader enjoyment and inspiration.—AWM

VICTORY IN THE VALLEYS OF LIFE by Charles L. Allen (Fleming H. Revell, \$7.95, 123 pp.) Charles Allen is pastor of the First United Methodist Church, Houston, Tex. On a trip to Israel he learned that there is a valley between Jerusalem and Jericho actually named The Valley of the Shadow of Death. As he walked through its dangerous terrain, he realized that "the valley of the shadow" mentioned in the 23rd Psalm might not mean only death, but might mean all of life's "valley experiences." He concluded that "The valley of the shadow . . . is never a place to live—it is a place to go through." He returned home and wrote this book in which he outlines 24 steps a person needs to take to "maintain peace in the valley." "Not only must we believe we can walk through the valley," he declares, "we must never doubt 'for thou art with me.'" Illustrations from the author's life, plus his advice on living through the

valleys, make this a definitely worthwhile and worth reading book.—AWM

BAPTISTS IN EUROPE: HISTORY AND CONFESSIONS OF FAITH by G. Keith Parker (Broadman, paper, \$9.95, 300 pp.) The author, a member of the faculty at the Baptist Theological Seminary in Ruschlikon, Switzerland, has after many years of research and correspondence and travel put together, in English, the story of the major Baptist confessions of faith in current use in Europe—a story told heretofore only in fragments found here and there in the various languages of the European Baptist bodies. Penrose St. Amant says in the Foreword that until recently, "historians had tended to neglect the Baptist story in favor of what was considered the mainstream of Christianity," but since church history is now written with more objectivity, Baptist history is seen as "a significant strand in the story of the church."

The different sections deal with European Baptists in the British Isles, Central Europe, Scandinavia, Latin and Southern Europe, Eastern Europe and Europe—English-Speaking. In addition, the appendixes include statutes, covenants, creeds, or statements of faith adopted by various Baptist groups. One section pictures some of the best known European Baptists. This will make a handy source book for historians, and as St. Amant said, it is "both informative and inspiring."—AWM

SACRED MOMENTS by Mona Broadus Nolf; Lewis Printing Service, Pascagoula, Miss.; 34 pages; \$2.50.

Sacred Moments is, in the author's own words, "the product of my many years of Bible study and personal experiences." It is a series of short discussions on several subjects. The titles of these discussions are There's Something about Calvary, Divine Communication, Vapor Trails, The Lion-Lamb of Judah, Tears, Great Day in the Morning, They Called Him, Close Encounters with the Almighty, Wait a Minute, and The Invisible Shepherd. The last discussion is followed by a poem written by the author titled My Shepherd God and I.

Mrs. Nolf, who is 60 years of age, notes that she has taught Sunday School for more than 40 years, a great deal of that time at First Church Escatawpa, where she and her husband are members.

The booklet may be ordered by mail from the author at P. O. Box 613, Moss Point, MS 39563. Other outlets are The Christian Book Shoppe in Pascagoula, Sav-Rex Drugs in Moss Point, Burnham Drug in Moss Point, Escatawpa Pharmacy, and House of Music in Pascagoula.—DTM

There's no weapon half so mighty as the intercessors bear, nor a broader field of service than the "ministry of prayer." Thought: Backsliding begins where knee-bending stops!—Adapted from "Our daily bread"—Walt Suran

Texas eyes \$50 million

DALLAS (BP)—A \$50 million Cooperative Program budget for mission causes in 1983 has been approved by the executive board of the Baptist General Convention of Texas (BGCT), a 10.1 percent increase over the 1982 budget of \$45.4 million.

The largest allocation is \$17.9 million for worldwide causes to support Southern Baptist home and foreign missionaries, six seminaries and several commissions. The \$17.9 million represents 35.9 percent of the budget, an increase of two-tenths of a percent over the 35.7 percent in this year's budget.

The second largest is more than \$15.8 million for the eight Texas Baptist colleges and universities and one academy.

STATEMENT OF FINANCIAL POSITION AND CALCULATION			
1982		1983	
Assets		Assets	
Current Assets	\$10,000,000	Current Assets	\$11,000,000
Fixed Assets	\$35,400,000	Fixed Assets	\$39,400,000
Total Assets	\$45,400,000	Total Assets	\$50,400,000
Liabilities and Net Assets			
Liabilities		Liabilities	
Current Liabilities	\$5,000,000	Current Liabilities	\$5,000,000
Long-Term Liabilities	\$10,000,000	Long-Term Liabilities	\$10,000,000
Total Liabilities	\$15,000,000	Total Liabilities	\$15,000,000
Net Assets	\$30,400,000	Net Assets	\$35,400,000
Total Liabilities and Net Assets			
Total Liabilities and Net Assets	\$45,400,000	Total Liabilities and Net Assets	\$50,400,000

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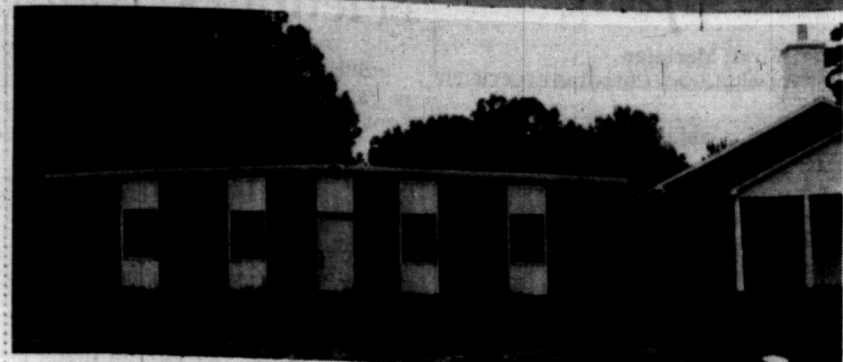
Baptist Record Advisory Committee: Ferrell Clark, Aberdeen; Marcus Finch, Meridian; vice-chairman; Odie Henderson, Cleveland; Gary Holland, Pascagoula, chairman; Tom Hudson, Jackson; James Jackson, Columbia.

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Just for the Record



HARMONY CHURCH, NEW ALBANY, recently dedicated the first phase of its multipurpose building. Participating in the full day of sermon, song, and fellowship were James Travis, head of the biblical studies department at Blue Mountain College, and Enoch Purvis, former pastor, now serving at Palmer Church, Tiptah County. The pastor is Mike Smith.



MAGNOLIA STREET CHURCH, LAUREL, held a Recognition Service for Acteens and GA's Sept. 5. Those receiving special recognition were (back row, left to right) Jeanene Broadway—Queen; Kim Loftin, Queen-with-Scepter; Terri Selman—Queen-with-Scepter; Lisa Fletcher—Queen; front row (left to right) Jill Walker—Adventures 1 and 2, Karlyn Loftin—Adventure 1, 2, and 3, Maria Whatley—Adventure 1 and 2, and LaGena Sims—Adventure 1 and 2. A challenge to "Serve The Lord With Gladness" was given by the Pastor, David L. Sellers. Acteen leader is Mrs. Gail James and GA leader is Mrs. Charlene Wall.

David B. Grantham has accepted an appointment as co-director of the Shepherd's Staff in Jackson. He was formerly director of clinical pastoral training at Southeast Louisiana Psychiatric Hospital, and has served pastorates in Louisiana, Tennessee, and Florida. The Shepherd's Staff, at 1701 Northwest St., is a non-profit religious organization involved in providing counseling, and clinical training. It bases its theme, "Christian Growth Through Counseling and Enrichment," on principles found in the 23rd Psalm. Grantham, who is a member of First Baptist Church, Jackson, will set up supervisory and student training programs and develop the center's new church seminar series.

Stan Anders was ordained to the gospel ministry by St. Charles Avenue Baptist Church, New Orleans, La., on August 29, the charge to the candidate was given by **John Claypool**, and the charge to the church by **William H. Elder, III**, pastor. Bob Baggett led in the ordination prayer. Anders is from Brandon. He was graduated from Mississippi College and is a student at New Orleans Seminary. He is minister of youth at St. Charles Avenue Baptist Church.



A GA recognition and "CHRISTMAS IN AUGUST" service was held at CALVARY BAPTIST CHURCH, COLUMBIA, Aug. 22 under the direction of the GA leader, Mrs. Sharon Williams. Girls were awarded Mission Adventure badges. Gifts were placed under the tree for the Seamen's Center in Gulfport. GA's, left to right, are Misty Miller, Catherine Murray, Carla Sanford, Kim Pittman, Angela Williams, Jennifer Jordan, Jennifer Williams, and Kim Nelson. Ken Jordan is the pastor.

Names In The News...

Lonnie H. Wilkey, 24, has been named director of communications for the Education Commission, SBC, Nashville. Wilkey earned his bachelor's degree in journalism from the University of South Carolina. Wilkey became assistant director of public relations of Baptist College at Charleston in 1981.

Leisa Ann Hammett, 22, has been named director of communications for the Historical Commission, Southern Baptist Convention. Hammett, a native of South Carolina, earned her bachelor's degree in communication arts from Carson-Newman College in May 1982. She became director of communications for Baptist Ministries at the World's Fair in Knoxville, Tenn., in January, 1982.

Mrs. Sue Latimer Wesberry, first president and a primary organizer of the Southern Baptist Ministers' Wives Conference, died Sept. 7 after a long illness. She was the wife of James P. Wesberry, pastor emeritus of Morningside Baptist Church, Atlanta, now executive director of the Lord's Day Alliance of the United States. Mrs. Wesberry, a member of the board of directors for the Southern Baptist Home Mission Board, was active in all phases of denominational life. Survivors include her husband; one son, James Wesberry, Jr., of Washington, D. C.; a sister, Mrs. Loulie Latimer Owens of Greenville, S. C., author of the column, "Minnie Belle" in Baptist Program magazine; one niece and six grandchildren.

Homecomings

Moselle Memorial Church, Moselle: homecoming, Oct. 3; Sunday School at 9:45 a.m.; morning worship hour at 11; C. B. Hamlet, III, former interim pastor, guest speaker; lunch at the church; afternoon of gospel singing featuring "Kinfolk," a gospel singing group from Petal; Garland Eaves, pastor.

Rocky Point Church in Leake Association will observe homecoming Sept. 26. The worship service will begin at 10:45 a.m., and Lester Janes, director of missions for Itawamba Association, will deliver the homecoming message. An afternoon service beginning at 1 p.m. will feature several singing groups. David Wilkinson is pastor.

West Laurel Church, Laurel: Sept. 26; H. J. Rushing, former pastor, to deliver the message at 11 a.m.; Ken Jacobs, former minister of music, in charge of music; lunch served in the family life building; Roy L. Hamilton, pastor.

No research is ever quite complete. It is the glory of a good bit of work that it opens the way for something still better, and this repeatedly leads to its own eclipse.—Mervin Gordon.

According to A. J. Glaze, chairman of the Division of Religion at Mississippi College, two outstanding alumni of the college will be on the campus during the first semester under the auspices of the Visiting Scholars program. **Dotson M. Nelson**, pastor emeritus of the Mountain Brook Baptist Church, Birmingham, Al., and **James Middleton**, pastor emeritus of First Baptist Church, Shreveport, La., will be team-teaching a special course in pastoral ministries, under the supervision of **Charles Davis** of the Mississippi College faculty. Nelson will be on campus until Oct. 15, and Middleton from Oct. 15 to Dec. 18.

Cecil E. Hubbard, 61, pastor of Moak's Creek Church Lincoln County, died in his home on Route 1, Summit, September 15 following a sudden illness.

Services were held at Moak's Creek Church with Bob Self and John Hemphill officiating. Burial was in Coahoma Memorial Gardens in Clarksdale, with Paul Harwood officiating.

Born in 1921, in Pope, Hubbard was a World War II veteran and a member of the Professional Baseball Players Association. He was ordained May 3, 1964 and graduated from New Orleans Seminary. He would have observed his 10th anniversary at Moak's Creek this November.

Survivors include his wife Mrs. Imogene McGregor Hubbard; two daughters, Mrs. Sandra McKiernon, Pascagoula, Mrs. Cecilia Fuller, Jackson, three brothers and four sisters and three grandchildren.

New Hope Baptist Church near Ellettsville recently completed construction of a new parsonage. The 30 x 70' structure consists of four bedrooms, two full baths, one large great room, kitchen, dining room, utility room, and carport.

The pastor's family, Danny Powell, Fran, and Reese, moved in July 19, 1982. Dedication service and open house were held Aug. 15. Maurice Flowers, Jones County director of missions, was guest speaker.

The building committee consisted of Clifton Dobson, chairman, John Thompson, Max Robertson, Marcella Green, and Linda Simpson. Many of the church and community members gave labor and materials in the construction.

Mrs. Ernest Kelly, mother of Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, was honored on the occasion of her 90th birthday at the home of the Earl Kellys. The elder Mrs. Kelly, who lives near Ecru, was visiting in the home of the Earl Kellys for the occasion. A number of friends were present. Mrs. Ernest Kelly (Lillian) is the subject of a portion of the book, *The Gifted Woman I Am*, written by Margorie Rowden (Mrs. Earl) Kelly. Her section is entitled, "Lillian Kelly: the Gift of Hospitality."

Herschel H. Hobbs, author of over 90 books, will be guest speaker for the Layne Foundation Lectures at New Orleans Seminary Sept. 28-Oct. 1. Hobbs is best known for his 16 years as radio minister on the "Baptist Hour," a program of the SBC Radio and Television Commission. He was president of the SBC from 1961-63. He was chairman of the committee which drew up a revision of the "Baptist Faith and Message" adopted by the SBC in 1963. The lectures will be held at 10 a.m. each day in Roland Q. Leavell Chapel.

Revival Dates

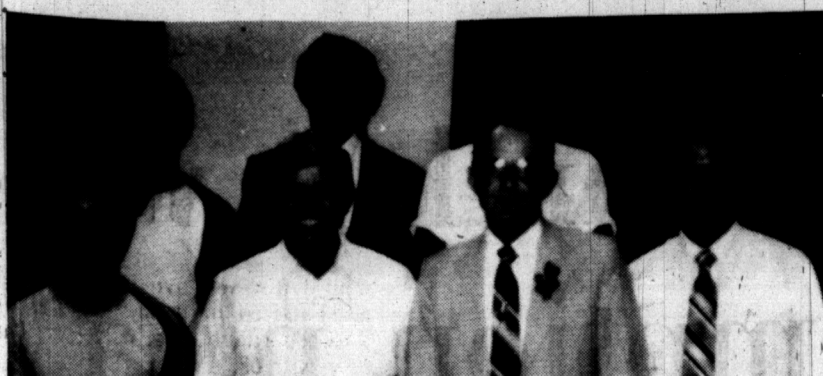
Second Avenue Church, Laurel: "Focus on Renewal" Sept. 26-29; Jim Keith, preacher for the services, pastor of First Baptist Church, Gulfport; Graham Smith, singer for the services, associate pastor of Morrison Heights Baptist Church, Clinton; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 10 a.m. and 7:30 p.m.

Lucien Church (Franklin): Sept. 26-30; Sunday at 11 a.m. and 1:30 p.m. with lunch served at church; Mon.-Thurs. at 7:30 p.m.; David Perry, evangelist; Harvey Magee, song leader; Faye Perry, pianist, all of Easthaven Church, Lincoln County; Lamar Jolly, pastor.

Russell Church (Lauderdale): Sept. 26-Oct. 1; Danny Lafferty of Ocean Springs, evangelist; Hubert Greer of Brookhaven, music evangelist.

Gunnison (Bolivar): Sept. 26-30; Steve Wilkes, pastor, First Church, Maumelle, Ark., evangelist; Billy Hale, music director; Ruth Bobo, organist; Sunday at 11 a.m. and 7 p.m.; during the week at 7 nightly; John Conn, Jr., pastor.

Jackson Avenue Church, Pascagoula: Sept. 26-29, Tommy Kendrick, pastor; Don Stewart, executive vice-president, New Orleans Seminary, evangelist; Jimmy Miller, Pascagoula, music director; services at 7 p.m.

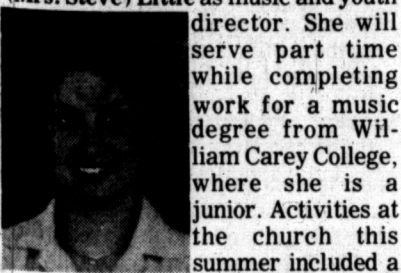


Jasper men build in Oklahoma

Men from Corinth Baptist Church, Jasper County, went on a mission trip to Oklahoma City, Okla., to help build Crestview Baptist Church there. Those who went were, left to right, front row: Scott Patrick, Roy Cotton, Edd Holloman, Corinth pastor, David McKee, and second row, Thomas Cotton, T. C. Myrick, and Tilson Welborn.

Staff Changes

Woodhaven Baptist Church, Ocean Springs, recently called **Remona (Mrs. Steve) Little** as music and youth director. She will serve part time while completing work for a music degree from William Carey College, where she is a junior. Activities at the church this summer included a youth retreat. Also Mrs. Little has organized a youth choir. Curtis I. Miller is pastor.



Little Mrs. Little has organized a youth choir. Curtis I. Miller is pastor.

Danny White has accepted a position with Calvary Baptist Church, West Point, as minister of music and youth.

For the past eight years he has served as minister of music at the Drew Baptist Church.

While at Drew he organized the Fellowship of Christian Athletes in North Sunflower County.

He also served as associational music director for the Sunflower County Baptist Association.

Earl Ezell has resigned the pastorate at Meadowood Church, Amory, to accept Southside, Greenville's pastorate.

Martin Hayden has resigned the pastorate of Goodwater Church, Magee, and has accepted the pastorate of First Baptist Church, Fulton.

Bobby Connerley has resigned the pastorate at Moorhead to move to the pastorate of Fisher Street Baptist Church, Jonesboro, Ark.

Richard G. (Jerry) Kennedy has resigned as pastor of Walnut Grove Baptist Church to assume the pastorate of First Baptist Church, Altamonte Springs, Fla.

Bob Parsley has moved to Lula to serve as pastor of the Lula Baptist Church. He is from Sheridan, Ark. and was graduated last May from Southern Seminary.

Mt. Zion Baptist Church, Clarke County, has called Grady Morris as pastor. He is a native of Alabama.

Joey Shorter has been called to First Baptist Church, Abbeville, as minister of music.

First Baptist Church, Water Valley, has called Leland Hurt as minister of music.

Moss Point, First Church, will continue using Cindy Still as part-time youth director through the end of this calendar year.

ACTS files twenty more low power applications

By Greg Warner
FORT WORTH, Texas (BP)—The American Christian Television System (ACTS), the proposed Southern Baptist TV network, has applied for 20 additional low power television (LPTV) stations, bringing the total applications for the network to 125.

Three of these sites are in Mississippi. Early last year ACTS filed with the Federal Communication Commission (FCC) for 105 of the newly authorized stations to serve as the base of its proposed network of family and Christian programming. But then the FCC stopped accepting applications April 9 of last year to provide the agency time to process the 6,000 filings that had accumulated.

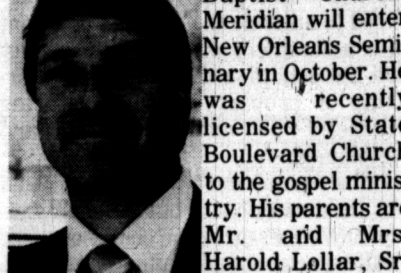
The FCC accepted the 20 new ACTS applications because they were for rural areas which, until June 17 of this year, were exempt from the freeze on applications. All 20 were filed just under the June deadline.

Eleven of the new applications are in Texas. They are: Big Spring, Brownwood, Bryan, Del Rio, Eagle Pass, Huntsville, Lufkin, Palestine, Paris, Sherman and Victoria.

Others are in Flagstaff, Ariz.; Jonesboro, Ark.; Ocala and Vero Beach, Fla.; Waycross, Ga.; Biloxi, Natchez and Laurel, Miss.; and Sedalia, Mo.

The FCC defines rural areas as those outside the 55-mile radius of the center of the 212 established TV markets, a definition which includes many

Harold "Bubba" Lollar, Jr., from State Boulevard Baptist Church, Meridian will enter New Orleans Seminary in October. He was recently licensed by State Boulevard Church to the gospel ministry. His parents are Mr. and Mrs. Harold Lollar, Sr. W. F. Evans is pastor at State Boulevard.



Lollar Harold Lollar, Jr., from State Boulevard Baptist Church, Meridian will enter New Orleans Seminary in October.

Valton Douglas has accepted the pastorate at Bethlehem Baptist Church, Laurel, Jones County. He was formerly pastor of North Columbia Baptist Church, Columbia.

He is a native of Sumrall, and was graduated from William Carey College and Baptist Bible Institute, Graceville, Fla. He has served in Marion and Jackson counties as associational evangelism chairman, Christian Action Committee chairman, and as president of Marion County Ministers' Conference.

Richard K. Forbus is now serving as minister of music at Calvary Baptist Temple, Savannah, Ga. He went there from a similar position at West Jackson Street Baptist Church, Tupelo. Forbus attended Mississippi College and is a graduate of Delta State University. He did graduate work at Loyola University and was graduated from New Orleans seminary.

Calvary Baptist Church, Vicksburg has a new minister of music and youth **Bill Roberts** who moved from Parkway Baptist Church, Kosciusko. Roberts received a degree in music from Mississippi College in 1981.

First Baptist Church, Grenada, has a new secretary on its staff—Mrs. Nadine Thornton.

Gary Black is the new pastor of Hardy Baptist Church, Grenada County.

Clear Springs Baptist Church, Yalobusha County, has called William Hodge as pastor.

Whoever acquires knowledge but does not practice it is as one who ploughs but does not sow.—Saadi.

Cliff Temple group goes 1,400 miles

By Fannie Dowdy
Rosemount Camping Resort, in a mountain area about 15 miles from Pottsville, Pa., was the destination of a mission team of 26 from Cliff Temple Church, Natchez. We drove 1,400 miles to work in a city and God gave us a mission field to camp in.

Rosemount draws campers from large cities including New York, Philadelphia, Pittsburgh, and Baltimore. It has over 500 camp sites and many of these families spent the entire summer there. Soon everyone in the campground knew who we were and why we were there. We witnessed in the laundry room, office, camp store and our young people loved it.

Our puppeteers, directed by Angie Gillespie, presented a puppet show with over 80 people present and Bill Dowdy, pastor of Cliff Temple, brought a message at its conclusion. Everyone enjoyed the puppets so much that we were asked to do a second show later in the week.

Months of fund raising and preparation were worthwhile as children from our Backyard Bible Clubs asked, "Are you coming back next year?" We had three clubs each morning in parks throughout the city and one at the Pottsville Baptist Chapel. These were staffed by a husband and wife team and three youth from our church.

Attendance ran as high as 26 in one club. "We had never experienced such hunger for the gospel as was shown by 18 children as they crowded into our van (because of heavy rain) to spend two hours listening to Bible stories," said George and Betty Tarver.

Our puppets were transported to each Bible Club location daily by Herbert Hughes and Terry Stacy. In what spare time they could find, they also looked around the chapel for odd jobs they could do.

Marie Hughes and Ann Stacy found plenty to do in the chapel kitchen as lunch was prepared for the groups. The highlight of each day was the sharing and praising time enjoyed by all after lunch.

The joys shared by those visiting door-to-door was contagious. Each afternoon the groups went out into the city to witness, survey, or just stand on the street corner and pass out crusade invitations. With our Southern accent we had a captive audience everywhere we went. It gave us a great opportunity to share Christ and tell why we were in Pennsylvania. Many of our young people are now planning to return to a mission area next year.

We are home now and back doing our usual work, but our mission is not complete; we must live as a Christian witness everyday if we plan to be a witness for our Lord next year anywhere!

(Fannie Dowdy is the wife of Bill Dowdy, Cliff Temple pastor.)

Revival Results

Wade Church (Jackson County): Aug. 29-Sept. 3; Danny Lafferty, evangelist; Leon Westerhouse, music evangelist; 37 professions of faith during church services; 26 professions of faith, during school rally; four joining the church by letter; H. A. (Junior) Wilks, pastor.

Whoever acquires knowledge but does not practice it is as one who ploughs but does not sow.—Saadi.

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Miami churches win tax exemption plea

By Craig Bird

MIAMI, Fla. (BP)—Central Baptist Church, which won a drawnout court case 10 years ago, joined with two other downtown Miami churches to resist another attempt to tax church property and apparently has won again.

"They (the county) came in and even measured my study and the sanctuary to figure out tax assessment," Conrad Willard, pastor of Central Baptist, explained. The city and county are seeking to generate revenue to finance what has become popularly known as the "People Mover," an 20-mile elevated train system to provide mass transit in downtown Miami.

The three churches—First United Methodist, Gesu Catholic Church and Central—estimate they would each face massive tax liabilities ranging between \$20,000 and \$40,000 annually for the 15 years of the bond issue and would be forced to seriously curtail or eliminate some of their ministries to the community. Additionally, there was concern over government efforts to tax churches as if they were businesses and assess church property at the same rate (estimated at 20 to 27 cents a square foot) as businesses.

Willard wrote both mayors (Miami and Dade County) a letter reminding them of the earlier case which went to the U.S. Supreme Court and culminated in 1972 with a ruling the city had to repay Central Baptist Church \$50,000 it had paid under protest on taxes on its parking lot. Miami Herald religion writer Adon Taft also publicized the conflict, pointing out the beneficial role the churches played in the community and what services might have to be cut.

"We have more than 130 men in our indigent ministry, we provide food and shelter for those needing it, a counseling service, a weekly noontime Bible study and luncheon for downtown workers and community organizations use our facilities for meetings," Central's associate pastor Doyle Wetherington told the journalist.

Forewarned by Willard's letter, the newspaper publicity and the efforts of the other ministers and church members, the city council was most recep-

tive when the three pastors led a delegation into the council meeting. "We had barely gotten inside when one councilman made a motion to exempt churches from the tax," Willard said. "But the mayor said in order to make sure things were done properly the attorneys for the churches, the city attorney, and the county attorney better work out an agreement."

The lawyers huddled briefly then returned with a proposal. "The city agreed to authorize the creation of a joint tax assessment office with the county on the condition that 'houses of worship or property directly related thereto' be excluded," Willard explained.

The matter must still be approved by the county board but the county attorney has assured the churches there will be no problem at that point.

Earlier, county officials said the levy was not an ad valorem tax even though it was based on "leasable square footage" but was an assessment for services just like sewers or sidewalks. David Eastham, appraisal supervisor, conceded the county was

"looking at churches sort of like we're looking at office buildings" even though the churches do not lease out of its space.

Central's parking lot that is leased out during the week was the subject of the earlier Supreme Court case, will be taxed, "unless we decide to close it off to the public and just use it for church functions," Willard said.

In 1965 county tax officials decided to tax the parking lot as a business but Central contested the decision, arguing the profits from the parking leases were used for religious purposes. The Florida Supreme Court ruled in favor of the church but the Civil Liberties Union took the case to the federal courts charging the exemption violated the First Amendment by aiding one religion and inhibiting another.

The Supreme Court agreed to hear the case but before it could the Florida legislature changed the state's 19th-century religious tax exemptions. Ultimately the church was refunded taxes it paid before the Florida law was rewritten but it has been taxed since that time.

Compensation study lists salaries

By Jim Lowry

NASHVILLE, Tenn. (BP)—Although retirement and insurance benefits seem somewhat neglected, pastors in Southern Baptist churches with fewer than 300 members report general satisfaction with salary and benefits according to a recent compensation study.

The Southern Baptist Sunday School Board conducted the survey to determine compensation for pastors in the size churches which comprise 62 percent of the 36,079 Southern Baptist Convention congregations.

Overall, pastors in these churches reported satisfaction with their total compensation when compared to other SBC pastors or in relation to job expectations. In comparison to other educated professionals, the majority consider their salaries lower than they should be.

Respondents were selected by random procedures in the specified church size and questioned on 18 benefits including salary, gifts insurance, retirement, convention and education expenses, revival time and housing. Respondents were divided into three groups (0-99 members, 100-199 and 200-299) so pastors and church compensation committees could equate information as directly as possible to their particular situation.

In churches with 200 or fewer members, only slightly more than one-half of the full-time pastors have any kind of retirement plan provided by the church. Part-time pastors in the two smaller categories have retirement provided one-fourth of the time. It should be noted that nearly all of the part-time pastors are bivocational and likely to have retirement from their other income source. Almost 67 percent of the churches in 200-299 bracket provide retirement for full-time pastors.

Less than one-half of Southern Baptist pastors in churches with 300 or fewer members have hospitalization, medical, disability and/or accident insurance provided, the survey revealed. In the smallest category only one-third of the full-time pastors have hospitalization provided with much lower totals for other kinds of insurance.

Devotional His arms are open

By Beverly Tinnin, pastor, First, Meridian

One of the tenderest stories I know that tells of what one's Christian experience should mean goes like this:

A little girl heard her father working in the cellar and called to him, "Daddy, may I come down to you?" Her father replied, "Yes dear, you may come down," but as she stood on the edge of the small trap door to the cellar she saw that the ladder had been taken away. "I can't get down," she said. "The ladder is gone." "Jump down," replied her father reassuringly, "and I will catch you." Naturally she hesitated, "I can't see you, daddy," she said. "I can't see anything." "But I can see you," he answered. "Jump, and I will be sure to catch you. My arms are wide open now."

Tinnin

The little girl hesitated no longer for she was sure her father was there to catch her, though she could not see him. She jumped in the darkness and was caught safely.

And as she grew older she learned about the safe and loving arms of Jesus and her faith in him grew as she remembered her jump that day into her father's arms.

ABC television to spotlight Ruschlikon Baptist seminary

RUSCHLIKON—"Directions at Ruschlikon" is the subject of an unprecedented three-segment series to be telecast by the American Broadcasting Company (ABC) beginning Oct. 3.

The three-part series features the International Baptist Seminary of Ruschlikon in one of its most specialized outreach roles—that of providing theological education for Baptist ministers from Eastern Europe.

The initial Ruschlikon program in the "Directions" series, scheduled for feed to network affiliates at 12:30 p.m. Sunday, October 3, introduces incoming Seminary President Clyde E. Fant, Jr., and a first-year student from Poland, Zygmunt Karel. Fant and Karel will be interviewed by Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission, which is producing the Ruschlikon series jointly with ABC-TV.

Sandersville celebrates 100th

Sandersville Baptist Church (Jones) is celebrating its Centennial Year. Sept. 26 is Centennial Day. On that day, Tommy King, from Columbia, will bring the message in the morning service. King was interim pastor in 1975.

Dinner on the ground will follow. An afternoon service will be held at 1:30. Former pastors, W. E. Greene, director of missions in Jasper Association, and E. I. Farr, retired and living in Clinton, will speak.

Two former pastors who could not be present on Sept. 26, have been back to share with the Sandersville people. Horace Carpenter spoke Sept. 12, and E. A. Hester spoke Sept. 19. Carpenter will retire at the Roxie Baptist Church on Sept. 26. Hester is retired and living at Magee.

Music for all these special services is under the direction of George Smith, music director at Sandersville. Mrs. Lowery (Sarah) Sumrall is organist, and Mrs. Michael (Jane) Gibson is pianist. Bruce G. Jolly is pastor.

Physicians, dentists to meet in Kentucky

LEXINGTON, Ky.—Fellowship, Bible study, testimonies, and challenges by a half-dozen nationally-known Southern Baptist leaders will highlight the annual meeting of the Baptist Medical-Dental Fellowship Nov. 11-14 at the Hyatt Regency Convention Center here.

More than 700 physicians, dentists, medical and dental students and other health care professionals are expected to attend.

Principal speakers will include Roy Honeycutt, president of Southern Seminary; Harold Bennett, executive secretary of the Southern Baptist Convention's Executive Committee; Wendell Belew, director of mission ministries for the Home Mission Board; James Smith, executive director of the Brotherhood Commission; Carolyn Weatherford, executive director of Woman's Missionary Union; and John Mills, West Africa director for the Foreign Mission Board.

Fifteen Southern Baptist medical missionaries will describe their medical experiences on foreign mission fields and lead seminar discussion groups.

Wayne Ward, professor of Christian theology at Southern Seminary, will lead four Bible study sessions.

William O'Brien, executive vice president of the foreign missions agency and former music missionary to Indonesia, will direct the music.

Bible Book

Response to God

Gene Henderson, pastor
Fairview, Columbus
Psalms 81, 82, 95

It is fitting that this final lesson in this study of Psalms close with a lesson on celebration. However, it must be recognized that celebration or calamity depends upon one's response to God. The Psalmist was convinced that worship and obedience went together and produced blessings of peace and prosperity. He warned, however, that worship without obedience would produce judgment.

I. Worship 81:1-7; 95:1-7b

A call to worship is found at the beginning of Psalms 81 and 95. The people were exhorted to express worship to God through songs, musical instruments, and shouts of joy. Such action obviously must be spontaneous and sincere. Reverence is not necessarily quiet, although there are times when silence should be maintained before God. (Psalm 62:1, 65:1). Without the homage and submission expressed in 95:6, the "joyful noise" in the opening would be crass and self-indulgent. The feast of Tabernacles probably was the occasion for these two Psalms. God had given instructions for the use of the trumpet (Lev. 23:23; 25:9). He had commanded the celebration. The people responded genuinely for there was much to rejoice about before God. An immediate cause was the harvest but the greater celebration was God's redemptive work in the life of Israel.

The causes for worship presented in these Psalms focus on who God is and what God has done. In 95:3-5, God is pictured in terms of his greatness as creator. From the extreme of the "depths" to the "peaks" it is God who has formed the "sea" and the "land" with his own hands. God should be worshipped also because of his work of redemption. The Exodus of Israel from Egypt is described poetically in 81:6-7. God delivered Israel from Egypt, he taught them at the "hiding place of thunder" (Sinai), and he tested them at Meribah ("the place of disputes"). Because of creation and redemption, worship is benefitting to God.

II. Walk 81:8-11; 95:7c-9

Worship without obedience is as dead as faith without works (James 2:17). The Psalmist voiced God's command for a lifestyle (walk) consistent with true worship. The people were exhorted to hear and to obey. God pleaded for Israel to listen to him that he might point out their shortcomings for correction (81:8). But Israel hardened their heart and would not listen (81:11). Jesus met a similar response

in his own day in spite of his evident compassion and gentleness (Luke 13:34-35). The appeal of Psalm 95:7c with "today," applies now, no less than then, men should listen for God's voice in worship with the intent to obey.

Obedience is worth more than burnt offerings and sacrifices according to Samuel (1 Sam. 15:22). The Psalmist recognized that God was not impressed with empty profession. God's great desire was that his people would listen to him and walk in his ways (81:13). Today many confuse Sunday morning presence in a building of worship with the performance of worship. Worship and service are not separated in the teaching of the New Testament (Rom. 12:1-2).

Strange gods (81:9) and stubborn hearts (81:12) indicted the worship of Israel. When God tested their willingness to trust him they failed the test. Although they had seen the wonders of God and claimed to believe in him, their practice demonstrated the shallowness of their faith (95:8-9).

III. Wonders 81:12-16; 95:10-11

When God's people hear and obey, they witness the wonders that God can perform for any generation. Just as God had subdued the Egyptians, just as God had provided manna in the wilderness, just as God had provided water from the rock, God would also satisfy the needs of Israel if they would hear and obey. God could and would subdue their enemies. He would feed them with the finest wheat. He would satisfy them with honey from the rock (81:14, 16).

In contrast, warning was expressed to those who hardened their heart and refused to obey God. They would experience the chastisement of God. As God became disgusted with Israel and let them roam for 40 years in the wilderness, so he would deal with others who would not obey him (95:10-11). He would give them over to their own way (81:12). The ultimate effect of God's withdrawal is declared by Paul in Rom. 1:24, 26, 28.

Every generation, it seems, has faced a crisis regarding worship. For some worship has been silence in the midst of architectural grandeur or artistic majesty. For others, worship has been spontaneous ventilation of the deep feelings of the soul. Still, others have sought for a balance between the two. The Psalmist declared that worship is sometimes noisy, sometimes quiet, but worship ultimately is evaluated by the obedience of the worshiper to the voice of God.

Uniform

God preserves his people

Charles S. Davis
associate professor of Bible, MC
Genesis 37; 42-45; 50

The story of Joseph is the story of God's perseverance in his plan to create, call, and preserve his people. It is the story of the overruling providence of God. It tells of the inexhaustible goodness and grace of God which could bend even the worst evils to his ultimately redeeming purpose. One cannot fail to see that the God of Joseph is the same God who, centuries later, overruled the evil intentions of those who crucified Jesus, and then made his cross to become the very instrument of their salvation.

I. Preparation of Joseph (Genesis 37)

Joseph's career in Egypt, although made necessary by his brothers' betrayal, was somewhat his own doing. He prepared the way by bringing an evil report on his brothers to their father Jacob (37:2); by asking in the favoritism of his father (37:3); and by his frank and tactless description of his dreams (37:5-9). It was almost inevitable that alienation from his brothers should happen—and it did.

Israel (Jacob) sent Joseph on a mission to check on the well-being of his other sons. When they saw him approaching whom they mockingly called "the dreamer," the brothers conspired to kill him. Neither the concern of Reuben (37:22) nor the hesitance of Judah (37:26) was strong enough to curb the fruit of this enmity, but instead of being killed Joseph was sold for the price of a slave to traders who carried him to Egypt.

In Egypt, Joseph was sold into the service of Potiphar, a high-ranking officer of the pharaoh. Joseph maintained a consciousness of the presence of the Lord, and thus was able to resist the seductive temptations of Potiphar's wife. Joseph's integrity condemned her and so, for her own protection and for revenge, she distorted the entire episode with a fictitious account which resulted in Joseph's imprisonment.

Even in prison God's providence was at work. It was his presence in the prison which gave Joseph the opportunity of dream interpretation for the butler and the baker. This, in turn, eventually opened the door for a place of service as prime minister to the pharaoh of Egypt (Genesis 40 and 41).

II. Preservation of his family (Genesis 42-45)

At a time of great famine, Joseph's brothers came from Canaan to Egypt to buy grain. Twenty years had passed since they had seen Joseph; he had the dress, speech, and mannerisms of an

Egyptian. Therefore, the brothers did not recognize Joseph, but he knew them.

Unknown to them, Joseph put the brothers through a series of tests to determine if they really were the changed men they claimed to be. Joseph took Simeon as a hostage to see if they would abandon him as once they had abandoned Joseph. When at Joseph's request they brought their youngest brother Benjamin to Egypt, Joseph showed favoritism to Benjamin to see if they were still jealous and vindictive. When they were ready to return to Canaan, he tested their honesty by placing their money in each man's grain sack. Finally, Joseph arranged the concealment of his own silver cup in Benjamin's sack, and he was charged with the theft of the cup. Joseph's strategy was to see if they would desert Benjamin to his fate as they had deserted Joseph. Judah, who had once been willing to take Joseph's life, now offered to give his life as a substitute for Benjamin. Joseph was convinced that his brothers had indeed been changed by the power of God, so he wept unashamedly and revealed his identity to his brothers.

III. Providence of God (Gen. 45:4-8; 50:20)

Joseph's willingness to forgive the evil done to him and his eagerness to restore the broken relationship with his brothers who were now changed men made reconciliation possible. He then sent them back to Canaan to fetch their father, since the famine would last another five years.

Two statements made by Joseph illustrate how God in his providence overrules the evil designs and moral failures of men in order to achieve his eternal purposes. When he first made himself known to his brothers, he said: "I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you . . . to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God" (Gen. 45:4-8, RSV).

After the death of Jacob, the brothers became concerned lest Joseph should now repay them for all the evil they had done to him. In words of reassurance he said to them: "As for you, you meant evil against me; but God meant it for good, to bring it about that many people should be kept alive, as they are today" (Gen. 50:20, RSV).

Life and Work

Ethical living

By David McCubbin, associate
pastor, First, Meridian
Hebrews 12:14-17; 13:1-7, 17

"The Life of Faith" consists not only in acceptable worship but also in ethical living. Ethics relates to right and wrong as it concerns behavior. Christian character begins with a faith commitment to Jesus Christ as Savior and Lord. The Lordship of Christ affects the way his followers conduct their lives.

Let's read through the focal passages and pick out areas of ethical conduct that the author of Hebrews deals with. Here they are: (1) Live peaceably with others. (2) Give attention to spiritual values. (3) Practice brotherly love. (4) Honor the marriage relationship. (5) Do not become attached to money or material things. (6) Follow your leaders.

There are many more instructions that could be considered ethical in the Scripture but our lesson deals with a portion of Hebrews and we will necessarily restrict ourselves to what we find in the text.

Christians are to live peaceably with others. This is just the opposite of stirring up strife between individuals, in the church or in the community as a whole. Jesus had said, "Blessed are the peacemakers for they shall be called the sons of God." A Christian should be seeking ways to avoid strife, animosity and anger even as he pursues the advancement of Christ's cause. Although it may not be possible to fulfill this ideal in every situation, the Christian should never take the initiative in stirring up strife and where it exists should try to defuse it for the glory of God.

Give attention to spiritual values. Living at peace with others and in holiness before God seems pretty comprehensive. Holiness refers to being separated to God, committed to the spiritual. It is the pure in heart that shall see God (Matt. 5:8), those who are not "halting between two opinions" but are singleminded in their desire to serve the Lord.

Giving attention to spiritual values means encouraging others to allow the gracious God to control and shape their lives. If they disallow this they may become a root of bitterness having a negative effect on the community as a whole. Esau is an example of a profane person who rejected spiritual values in favor of the physical appetite of the moment.

Practice brotherly love. Jesus had commanded his followers to love one another . . . "By this shall all men know that ye are my disciples; if ye have love one for another" (John

13:35). One of the distinguishing marks of early Christian churches was the love members had for each other. The writer urges his readers not to let love slip and singles out three specific areas to manifest this love probably because of the threat they were under. They were to show hospitality to strangers and to remember (find ways to help) those imprisoned and others ill-treated. He encouraged his readers to identify with those who were hurting. God is a champion of the poor and helpless.

Honor the marriage relationship. The sacredness of the relationship of two joined in marriage is a Judeo-Christian ethic. Before God, the marriage bond is binding. Sexual activity outside of marriage is contrary to God's law and those who are guilty will be judged.

Do not become attached to money or material things. Christians are urged to be content with what they have. Material things have a subtle power to entice men to trust these things. Of course, they have no power in themselves. Man's nature seems to allow them the power to control him unless he finds the strength to resist. Christians are to love God rather than mammon (Matt. 6:24).

Follow your leaders. In v. 7 the readers are told to remember their leaders and to imitate their faith. Leaders who had first declared God's Word to them had since died. They had been faithful unto death and the faithfulness should be emulated.

In v. 17 the readers are told to obey their leaders with the understanding that these leaders are accountable to God for what they do as leaders.

The instructions found in our lesson text are strongly reinforced in other New Testament passages. They are as pertinent today as they were in the era in which they were written.

120,000 hear gospel

RIO DE JANEIRO, Brazil (BP)—Some 120,000 people, including Brazilian President Joao Baptista de Figueiredo, heard Brazilian Baptist evangelist Nilson Fanini preach Aug. 28 in Rio de Janeiro.

The throng gathered at Maracan Stadium, the world's largest soccer area, as 32 musical groups sang, the National Marine band performed and white doves and balloons headed skyward.

Fanini, heard weekly on television and radio in Brazil and surrounding South American countries, preached on the crusade theme, "God Save the Family." Figueiredo also spoke.